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Francis P. Jones, Editor

Wallace C. Merwin, Executive Secretary

CORRECTION

In the January 30 Bulletin, on page two near the end of the article about "Nancy Lapwood in China", the sentence "there would be a question which I would choose" should be "there would be no question which I would choose."

A THREE SELF NATIONAL CONFERENCE

The Three Self Patriotic Movement convened another nation-wide conference in January of this year, this time in Shanghai. The two previous conferences, held in 1954 and 1956, were both in Peking. The conference was presided over by Y. T. Wu and Wu Yi-fang, chairman and vice-chairman respectively of the movement. The Religious News Service report is based on a Peking radio broadcast, which stated that 319 delegates from all parts of China attended. The speakers at the conference were said to have agreed that the Chinese Protestant churches had made "great progress during recent years in their patriotic, anti-imperialistic movement and had transformed themselves from an instrument of imperialistic aggression into churches administered by Chinese Protestants themselves."

The RNS communique gives no further details except of resolutions of a political nature, but a Hsinhua communique of January 21 gives the following information about future leadership: "At a plenary meeting of the National Committee (that is, the Three Self Committee) Wu Yao-tsung (YM secretary) was re-elected chairman, and Chen Chien-chen (Anglican Presiding Bishop Robin Chen), Wu Yi-fang (former president of Ginling College, and now vice-governor of Kiangsu Province in charge of education), Ting Kuang-hsun (Anglican bishop of Chekiang and president of Nanking Union Theological Seminary), Teng Yu-chih (YW secretary Cora Deng), Ting Yu-chang (formerly with the North China Theological Seminary and now vice-president at Nanking), Hsieh Yung-chin (leader of the China Jesus Independent Church), and Chia Yu-ming (former president of the Bible Teachers Training School for women in Nanking, from which he resigned to head up his own school in Shanghai) were elected vice-chairmen. A 49-member standing committee was also elected. Its members include Liu Liang-mo (YM secretary), Wu Kao-tzu (Rev. George Wu, Methodist, and heading up the now largely nominal National Christian Council), Tu Yu-ching (National Secretary, YMCA), Rev. Chao Fusan (Anglican pastor in Peking, and professor in Yenching Theological Seminary), and Chao Tzu-chen (Anglican, well known writer and scholar, and one of the six presidents of the World Council of Churches when it was organized in 1948, a position from which he later resigned in protest against WCC action favoring United Nations action in Korea. He was an ordained minister of the Sheng Kung Hui, but his ordination was annulled several years ago when he was condemned, and as far as I know has never been returned to him.)

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

It is interesting to note that at least two members of this committee, Chia Yu-ming and Chao Tzu-chen, have at one time or another been under very severe condemnation. As far as I know, no government action was ever taken against either of them, but the denunciation in Tien Feng magazine was very decided. Their position in the church now however seems to be firmly established, and this suggests the possibility that others, less well known, whose denunciation we have reported from time to time, may also have succeeded in recovering their standing.

TIENT FENG

Tien Feng, the interdenominational Christian magazine which was the official organ of the Three Self Patriotic Movement, has ceased publication. We had been receiving copies of it quite regularly up to the April 18, 1960, number, and then it suddenly stopped coming. We had attributed this to a tightened censorship, but have now learned from a Hong Kong correspondent that the April 18, 1960, number was the last one published.

This magazine was begun in Chengtu in 1944. After the war there was a brief hiatus when the magazine moved from Chengtu to Shanghai, but then it was resumed, and throughout most of its existence was a weekly magazine giving news of the whole Protestant Christian movement in China. When it began it took the Christian Century as its model. After the Communists came to power it could no longer reflect the free discussion of controversial questions for which the Christian Century is famous, but it did continue as the one Christian magazine with a concern for nation-wide Christian news.

For several months before its demise, the scarcity of concrete church news in its columns was becoming more and more apparent. Just why this should have been true is not clear. Possibly the strenuous life required in the Great Leap Forward left little time and strength for any special church activities, so that there was not so much to report. Or possibly the required printing of government-inspired propaganda material left less and less space for church news. But whatever the reason, it had become practically useless as a source of church news several months before its publication ended.

Again, there is the question of why it had to stop. Certainly Christian leaders would not willingly have seen their one nation-wide means of communication come to an end. Was it a financial crisis that was the cause? Some years ago there was an announcement that the magazine was being sent out free of charge, and that must have meant that it was being paid for by the government. More recently the masthead has carried a subscription rate of two yuan per year. If finances were the determining factor, then we must conclude that subscriptions had fallen off to the place where the magazine could no longer be maintained, and then again we would ask, Why? Were the readers no longer interested in the material which it purveyed, or could they perhaps no longer afford the cost of subscription? Another possible explanation is that Government policy had decided that it was no longer necessary for the Protestant movement to have its separate organ, and so did not give the necessary permission for its continuance.

But whatever the reason, its closing seems to your editor like an ominous portent of gradually diminishing church activities. It is true that months after this closing down took place, Mrs. Lapwood and Mrs. Nystrom were able to report encouraging church activity in the places they visited, though Mrs. Buege's report seems less optimistic. And the nation-wide conference in January, which we are reporting in this Bulletin, is another indication of continued vitality. But unless this conference has made arrangement for some kind of successor to Tien Feng, the result of Tien Feng's demise is bound to be an increasing fragmentation in church life throughout the country.

(In the above article factual reporting and editorial comment are so fused together that it was not feasible to enclose the latter in parentheses. But the intelligent reader should have no difficulty in distinguishing which is which!)

MRS. BUEGE'S REPORT

Through the Ecumenical Press Service we can add the following to the report Mrs. Buege made upon her return from China last year: A Methodist minister in Shanghai informed her that all ministers, of all denominations, now meet regularly, and that denominational differences no

longer matter. (Note that this still does not say that the differences no longer exist.) In other towns only one Sunday service is generally conducted, and there are seldom more than sixty persons in attendance. She says that she resumed contact with various Christian groups, visited a bishop of past acquaintance, and talked with several pastors.

She confirmed our earlier reports that pastors generally work in factories, some of them full-time. However, she disclosed that several Christians she met had responsible positions. In one province some fifty Christians in various towns have been elected by the people as their representatives. But as 'followers of Christ' they were tolerated as a minority group and had none of the status enjoyed by Communist Party members. The wives of some ministers work as nurses, while that of a bishop is employed in an envelope factory.

Church representatives seemed eager for an exchange of thought, and she concluded that "even my visit as a 'biased missionary' was welcome."

THE UNITED NATIONS AND CHINA

On December 15, 1960, the Board of Christian Social Concern of the Methodist Church, meeting in St. Louis, passed the following resolution about mainland China and the United Nations:

In accordance with our belief in free debate of controversial issues, we register our convictions that the United States should encourage full consideration in the General Assembly of whether or not Communist China should be admitted to membership in the United Nations. The facts should be brought out in a free and open discussion where the representatives of all nations may be enabled to make up their own minds.

We believe that the people of the United States should be prepared in any case for the possible entrance of Communist China into the councils of the nations. As that time approaches, we look to the United Nations to do everything that is necessary to protect and safeguard the rights of the people on Formosa.

We are not forgetful of the way the government of Communist China intervened in Korea nor of the denial of basic human rights on the mainland of China. Furthermore, we recall Communist China's actions in Tibet and on the Indian border. Without compromising our conviction that the United Nations is meant to be an organization of nations committed to the ideal of peace and justice, we should consider those areas where the programs and effectiveness of the United Nations may be strengthened by the participation of the representatives of Communist China.

The democratic tradition which has accustomed us to the give and take of political life should prepare us for similar experiences in the United Nations, where international issues are decided.

We shall need to remember that the United Nations does its work best when it serves no one continent or bloc or alliance, but after free discussion makes decisions by majority vote. In the United Nations, as in church councils or parliaments, no one group can expect always to be in the majority.

We who try to be followers of Him who came to seek and to save the least and the lost should regard a fully representative United Nations as an opportunity for Christian brotherliness.

MRS. ESTER NYSTROM'S CHINA VISIT

Mrs. Ester Nystrom, who with her husband, the late Mr. Gustav Nystrom, were missionaries in Hupeh of the Swedish Missionary Society, visited China in the autumn of 1960 on an invitation from the Chinese Church. The following report of her impressions comes from "Church News", a mimeographed bulletin from Sweden: In Peking she visited and took part in divine services in three different churches. In all three places the preaching must be said to have been evangelical. In the Mi Shih T'ang (Church of Christ in China - This is the first word we have had that this church was still open) all seats were occupied, and the congregation included both old and

young people, with the men being in the majority. Most of the audience had brought both Bible and hymnbook. Everyone took part in the Eucharist. At present there are 46 divinity students at the theological seminary at Peking.

In Nanking Mrs. Nystrom visited Bishop K. H. Ting who is rector of the theological seminary there. There is living-in accommodation at the seminary for a hundred students and all places are filled. Thirty of the students are women. The ecclesiastical course lasts for four years, and Greek and Hebrew are compulsory subjects. Every year the students do some weeks' manual labor at a Government work site, mostly agricultural work. Each church is responsible for the financial support of its students reading at the joint theological seminary.

Furthermore, Mrs. Nystrom says that at the moment a Bible commission is engaged on a new translation of the Bible. (This commission was set up at one of the Peking conferences of the Three Self Movement, with Prof. Li Jung-fang of Peking heading up the OT section and Andrew Cheng of Nanking the NT section. Presumably it is this commission which is now at work

THE SUICIDE OF LUTHER SHAO

Our readers will remember that in the March 2, 1959, Bulletin we reported that the Disciples Church (Chi-tu-hui) Executive Secretary Dr. Luther Shao had committed suicide in April of that year, and that in the December 7, 1959, Bulletin we reported a letter from Nanking that said, "Mr. and Mrs. Shao are well, only their eldest son died of tuberculosis some years ago."

It is clear now that the suicide is a fact, and that this later statement that Mr. and Mrs. Shao were both well must have been a deliberate attempt to keep the West from knowing what had taken place. For a Disciples missionary, formerly in China, met recently in Hong Kong one of their church members who had a letter from Nanking written shortly after the suicide. According to this letter, Luther had been under persecution for some time, and when he did not come home to supper one evening the family began to be worried, fearing foul play. Then the next morning when one of them went to get water from the well Luther's body was found in the well. After a memorial service the body was cremated the same day. The letter also stated that Mrs. Shao is continuing to teach in the normal school that is now carrying on on the Ginling College campus. Mrs. Shao was formerly registrar, not teacher, and possibly the word 'teach' should be changed to 'work'.

The Disciples missionary referred to saw the letter with these statements in it, and has no doubt of its authenticity.

PEKING MEDICAL COLLEGE

Hsinhua News Agency reported from Peking on January 19 that our well-known old PUMC now has an enrollment of 3,600, nine times its 1949 enrollment of 400. Since 1949, 4,300 graduates have gone out from the school, in contrast to the 1,006 who had graduated in the previous 37 years of its history. It has a staff of 625 professors, instructors and research fellows. Three new experimental hospitals have been built in the last two years, bringing the total of beds in the hospitals connected with the College to 2,400.

PUMC used to be the only medical institution in Peking. Now there are in addition the Chinese Academy of Medical Sciences, five other colleges and twelve medical schools (These latter undoubtedly institutions of lower grade).

Taking Peking as a whole, we are told that the number of hospital beds has increased eight times since Liberation.

MISSIONARY NEWS

We have just learned that Miss Josephine C. Walker, former American Board missionary in Shaowu, Fukien, died in Hillsboro, Oregon, on May 7, 1960. Her father, Dr. Joseph Walker, was the founder of the Shaowu mission.

GENERAL NEWS

A disastrous fire in Hong Kong on January 16 left 11,000 persons homeless.

News reaching Hong Kong continues to be of hunger and rigid controls on the mainland. A Hong Kong missionary writes that a Chinese in Hong Kong received a letter from his two small daughters in China in which they said, "Your brother came and he was very hungry and ate up everything we had."